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XV.—*Remarks on the Siamese Language, by the Rev. Mr. GUTSLAFF. Communicated through the late ROBERT FULLERTON, Esq., Governor of Prince of Wales' Island.*

Read 16th July 1831.

LA LOUBÈRE, KEMPFER, FINLAYSON, CRAWFURD, and Major BURNEY have all treated upon a language, either casually or specifically, which is spoken from *Quedah*, on the western coast of the Malayan Peninsula, to the country of *Laos*; and is surrounded by its sister languages, those of *Camboja*, *Pegu*, *Ava*, and *Laos*. The Siamese language is one of the principal dialects of the Indo-Chinese nations, and is the next link in the chain which the Cochin-Chinese language forms between the Chinese and the Indo-Chinese languages. It bears a strong resemblance to that of *Laos*, has derived much from the *Cambojan*, but differs remarkably from the *Peguan* and *Burmese*.

The acquirement of the colloquial dialect of the Siamese language is difficult for an European ear; and the study of books has been prevented by the want of elementary works, the scarcity of manuscripts, the jealousy of the government towards every intruding stranger, and the insignificance of the language itself. To Captain Low belongs the honour of having printed the first treatise upon it: his work, though imperfect, will, as being the first attempt of the kind, merit the praise of the scholar, and excite the student to further researches.

The Roman Catholic missionaries have translated several parts of the Bible, the lives of saints, and the mass-book, into Siamese: they have also written some tracts upon religious subjects. The latter only have been printed in the Roman character; the former still exist in manuscript in the same character. These translations are too literal, and not sufficiently idiomatical, which, in a language so different from the Latin (from which the translations are made) is very natural. It may be asserted, without hesitation, that the Siamese language sprang from the same source as the Chinese, but it is difficult to trace its origin. A few obvious coincidences

of single words, similar constructions and expressions, may imply a common parent, but do not warrant it. An accurate observation of the Chinese and Siamese languages shews, that the common appellations for such of the necessities of life as are needed in the first stages of society, are identically the same. It is so too with the names of objects presented to the first view of the child of nature.

The civilization of Tonquin and Cochinchina by Chinese conquest and colonization, is an historical fact, and so far certain; but a narration to the same effect with regard to Siam, is not so much to be relied on. It is said, that in ancient times JIH TSZE (son of the sun), a royal prince, having rebelled against his father, was banished, and settled with a considerable colony at *Cuy* in Cambojia, and afterwards in Siam, where he founded the capital, *Ju'hia*. Though he was a mighty prince, he considered himself a vassal of China, and frequently sent embassies to the Imperial court. As lord spiritual and temporal, he enacted a code of laws, which is said to have been preserved in the temple of *Sisaput*, at *Ju'hia*, until the invasion by the Burmese in the middle of the last century. If this is a fact, the origin of the language may be easily traced.

The Siamese era, which commences from the appearance of SAMUT T'HAKUDUM (BUDD'HA) in Siam and the adjacent countries, B.C. 340, makes it evident that the civilization of the country before this period must have been at a very low ebb. The introduction of every useful art is ascribed to SAMUT T'HAKUDUM, the enumeration of which evinces the savage state in which the inhabitants of Siam were found. Almost at the same time that the Son of God descended upon earth, CHAOU MAHARAT, a great legislator in Cambojia, established more firmly the rules of SAMUT T'HAKUDUM, and added some of his own. About A.D. 650, PAYA KRET, a Siamese legislator, perfected the work of CHAOU MAHARAT, by which all the neighbouring nations had been benefited, and Siam among the rest.

During this period, the Siamese language must have become more fixed by the introduction of an alphabet, which, being exactly suited to their organs of speech, greatly contributed to its perfection. While the Cochinchinese and Tonquinese languages have remained in close affinity to the Chinese by adopting the same characters, the Siamese has widely deviated, by the introduction of an alphabet. The Siamese have gradually changed from the monosyllabic system, by the introduction of words from the *Pali* language (which was introduced as the sacred language by SAMUT T'HA-

KUDUM, and even blending and forming their own words according to this model.

The kingdom of Cambojia being ruled by wise princes, who cherished learning and encouraged authors, it very soon became the model from which the petty neighbouring princes copied. From the time of CHAOU MAHARAT, the Cambojian legislator, not only the laws and customs of Cambojia, but also their literature, became objects of imitation to the Siamese. Since that time many Cambojian words have been adopted into the Siamese language, instead of equivalent Siamese words which previously existed : but while the Siamese honoured the language of foreigners, by using it as a medium of communication at court, they debased their own by making it exclusively the language of the common people.

The conquest of Siam, by different neighbouring nations, seems to have influenced the language very little. It is even rather more probable that the conquered, filled with hatred against their oppressors, refused to adopt a common medium of communication familiar to their enemies, and kept tenaciously to their own language.

Religion operates very strongly upon the modification of a language. When, at the close of the seventeenth century, the king of Golconda sent a copy of the *Korán* beautifully written, to the King of Siam, and by his emissaries refuted the arguments of the Siamese priests in presence of the king, there was a great probability that the *Pali* language would have lost its ascendancy over the Siamese. CONSTANTINE PHAULCON, then a man of great importance in Siam, dispelled this cloud, by disputing with the Mahomedan priests, and by shewing that their arguments were as fallacious as those of their antagonists; but at the same time he insinuated the religion of which he was a votary, viz. the Roman Catholic. When by his endeavours several very able Roman Catholic missionaries, under the protection of a fresh embassy, appeared, and shewed their superiority, the palm of victory for the *Pali* was again contested; but the Latin, which would have been substituted in the place of the *Pali* if the Roman Catholic religion had prevailed, was never permitted to assume the garb of a sacred language.

Intercourse with strangers has not tended to influence the Siamese language. The language of the Portuguese, who settled there at so early a period, and left traces of their visits there, as everywhere else, has been maintained amongst a small number of their own descendants alone. The

residence of other Europeans in Siam has only been temporary. When, in the middle of the seventeenth century, a colony of *Búgis*, under DAIN MANGALI, settled in Siam, and spread themselves to a great extent, the Mahommedan priests, actuated by zeal for their religion, instigated their patron to overthrow the heathen dynasty : but such a daring plot proved destructive to all those concerned in it. The Chinese, the most numerous body of foreigners in Siam, have never attempted to make their language a general medium of communication. Even at a time when one of them ascended the Siamese throne, the Siamese tongue remained the language of the great bulk of the nation. It is curious to remark how the Chinese descendants in this country lose their whole national character, and scarcely know their own language ; indeed, they are, in the second generation, entirely Siamese. The Siamese language almost always prevails, and is hardly ever borne down by any dialect of the numerous colonists in the country. This remark is applicable to the languages of *Pegu*, *Ava*, *Laos*, and *Cambojia*, which are spoken by a numerous population, of whom the greater part were born in their respective countries ; but, in the next generation, all their dialects generally give way to the Siamese. Even Mahomedans from the coast of Malabar, who are so tenacious of their own language, become entirely blended among the Siamese, and retain the use of their own language only so far as they retain their religion.

It has been already remarked, that the *Pañ* language has influenced the Siamese considerably. By a peculiar custom, every male thinks himself entitled to enter the priesthood for a certain period. A great part of his time is taken up in the acquirement of the *Pañ* language : thus several phrases and words become of general use ; and if authors want to shew their learning, they adopt expressions from the *Pañ*, and may do so without fear of being unintelligible. Etiquette strongly urges the use of *Pañ* words and phrases : the pride of the Siamese nobility considers the use of words spoken by the nation in general, when they are addressed by their inferiors, derogatory to their high station. No language, in their opinion, is better adapted to express those proud appellations to which they think themselves entitled, than the sacred, *i.e.* the *Pañ*. Hence many words are borrowed from the *Pañ*, to form a language of politeness expressive of dependance. Besides, words which express abstract ideas or scientific objects, were necessarily to be borrowed from the *Pañ*, since the dialect spoken by so rude a nation as the Siamese had no expressions to define objects of such a nature.

All the religious instructions are delivered in *Pali*, which is now and then explained by the priests; so that the people hear *Pali* words constantly recurring, and become familiar with the use of them. All these circumstances co-operate to enrich the Siamese language, by borrowing from a foreign tongue, which in other respects is heterogeneous to itself. It is thus that the Siamese language has lost so much of its monosyllabic character, and has become so dissimilar to the Chinese.

The attention paid to the acquirement of the Siamese language is very great: scarcely has a boy reached his fifth year than he is entrusted to the care of a priest, who thinks it a point of honour to instruct his pupil. A love of the vernacular language is early instilled into the minds of the children, and this operates very favourably by making them read as many books as they can procure for themselves. When they afterwards enter the priesthood, they generally bestow a good deal of time on perfecting themselves in their native tongue: hence there are very few individuals who are not pretty well versed in reading and writing. The females, destined in Siam to the management of every important business, share frequently in the benefit of a liberal education, as far as this term is applicable to the manner in which Siamese children are trained; a considerable knowledge, therefore, of the language is diffused among all ranks, and is maintained by great stores of ancient literature.

The Siamese language is euphonous, expressive of the subjects spoken of: it unites in itself the simplicity of a monosyllabic with the advantages of a polysyllabic language. It wants that strength which gives it dignity when spoken, but is better adapted to the expression of tender feelings. Rich as it is, it abounds more in words of a practical nature than in a variety of expressions for the uses of common life. The system of sounds which pervades the whole, produces, when it is spoken, a musical cadence, which might be more agreeable to the ear if there were not so many diphthongs in the language. If all the treasures which the language possesses were used, it might be a very excellent medium of communication; but the words used in conversation are so few that it has the appearance of monotony. The *Cambodian* has many rough sounds; the *Peguan* is remarkable for harshness, the *Laos* for clumsiness, and the *Burman* for an abundance of nasals; while the Siamese maintains among them all the same character as the Italian among the Roman dialects. The reason why it has not spread to regions beyond the Siamese frontiers, must be sought for in

the unsociable character of the nation which speaks it, and not in the language itself. Foreigners belonging to the neighbouring nations learn Siamese very easily, and speak it very idiomatically. The whole language is quite adapted for poetry: it possesses all the expressions for the most romantic subjects, and the words bear a great resemblance in sound to the ideas expressed; but it is poor in variety of periodical constructions, which constitutes one of the greatest beauties of a language. Amongst the languages of Southern Asia it stands very high, not only on account of its euphony, but far more for its copiousness.

Compared with the Chinese in regard to sounds, it is richer, because it has more initials, diphthongs, and finals to form them. Though the tones so essential to the monosyllabic languages are the same in number with the Chinese, they are more distinguishable. It is generally known that neither the sound nor tone is inherent in the Chinese character, but that they are read in different ways, whilst the significance of the character remains the same in all the countries where the Chinese way of writing is adopted. The Siamese marks the sounds as well as the tones with the letters, and not the least ambiguity remains as to the tones with which the words must be pronounced. The whole system of vowels is founded upon the rules of accentuation, so that every syllable is plainly marked. This precision is made still more manifest by certain signs indicating the tone, which, however, are frequently omitted in writing. It has frequently been a matter of astonishment how the four hundred and ten different sounds of the Chinese language could, though varied by accentuation, become a medium of communication for so great a multitude of objects; at the same time, it is evident, that however nicely the tones may be marked, the names of many objects must have the same sounds and tones, and therefore necessarily be confounded. The greatest ingenuity, as well in the formation of the characters as of the sounds, has removed the first difficulty; and confusion in the second case is obviated by using in the colloquial dialect, either synonyms or similar words together, where the single word might be mistaken for another. The Siamese being far richer in sounds, makes up the deficiencies alluded to by composition, so that few words remain ambiguous on account of their sounds.

In point of etymology, the Siamese, like the Chinese and all the Indo-Chinese languages, is indeclinable. It admits of no difference of termination to express the gender or number, nor are there in the verb any alterations to

shew the moods and tenses. This stiffness is little supplied by particles expressive of those relations which in other languages are pointed out by the termination. With the ideas we entertain of languages, we think this essential to perspicuity, while neither the Chinese nor the Indo-Chinese always feel the same necessity of expressing their ideas with similar precision. Hence the efforts of authors, to find an exact etymological analogy between these languages and the European, have proved futile; and even the least treatises of the most penetrating geniuses have amply shewn, that the way in which these eastern nations think and express their thoughts differs widely from our own. The principal part of etymology in these languages, consists in unfolding the system of tones and sounds, and in showing their relation to each other : so far we have native works for our guides. A full treatise on those particles, which constitute so conspicuous a part of the language, by being substituted for grammatical declension, will render the whole etymological part conspicuous. These remarks are fully applicable to the elucidation of the Siamese language, which will appear in its true light in this point of view only. The language is rich in particles, so as to render grammatical terminations as plain as possible, but the best writers seldom make use of them. It is only in common writings, and in the colloquial dialect, that these particles are now and then used. Hence arises the great ambiguity, which does not escape the most superficial observer.

The syntax of the Siamese language is simple, like that of the Chinese. Where the most important relation of words to each other cannot be expressed but by position, the construction is fixed, and naturally stiff. The stress of words occasioned by interchange of position is entirely lost, and this monotony, which always recurs, renders the most flowing Siamese style languid. Besides, every Siamese author strives more to express, in all his sentences, a certain *numerus* or cadence, than to give his ideas in the most proper words. This affectation is highly injurious to the natural and most simple arrangement of expressions, and even obscures whole sentences. On this account the most trivial expressions are difficult to be understood; and instead of tracing at the first sight the flow of thought, one is frequently at a loss to account for the connection. The Chinese language likewise requires this cadence in most compositions, but it is seldom carried so far as to mutilate the sense of the writer. In other respects, the Siamese and Chinese syntax is almost the same, with this exception, that the former is more varied than the latter.

A general rule for the acquirement of a good Siamese style, is to avoid as much as possible the use of pronouns, prepositions, and conjunctions ; to join synonyms which correspond in sound to each other, and to introduce in the same sentence many words commencing with the same letters. Almost the whole, therefore, consists in the study of euphony, with a total neglect of the sense. There is no work enjoying the favour of the public which is devoid of these ornaments : the style is exceedingly diffuse, frequently copious, but never nervous. Ingenuity, satire, and antithesis, are as strange to the style of diction of the Siamese language as to the character of the nation. Their descriptions of natural scenery have all the simplicity and sublimity which we admire in HOMER. It would be difficult to translate ARISTOTLE into Siamese, but *Paradise Lost* and the *Iliad* could be translated with all their natural beauties. Whilst the imagination is highly interested, the understanding slumbers for want of entertainment.

The Siamese literature is very rich. The present generation has not in the least added to the stock of their ancestors, but is anxious to enjoy the treasures bequeathed to them, without any desire to improve them. Most of the books are dated before the Burman invasion : there are very few books of high antiquity, if we except those in the *Pali* language, and translations from them. Many works have been lost, as the invaluable art of printing has never been introduced into Siam, and the Siamese themselves are too indolent to transcribe them ; besides, most of their works consist of fifty or sixty volumes, which renders a complete set a great rarity. The royal library alone preserves the works complete.

Most of the Siamese works are romances. Giants, dwarfs, fiends, angels, and a hero possessed of supernatural powers, are in their fictions indispensable. They begin generally with a prayer, like that addressed by western poets to the Muses. A kingdom is then introduced, which, on account of its extent and excellence, was the wonder of antiquity. There usually reigns a king, having two sons, who, being eminent for bodily and mental accomplishments, desire to try their fortunes, either in a voyage to Ceylon, to perfect themselves in the sacred language, or on some perilous expedition ; they then commonly enter a forest, meet with the strangest occurrences, ascend to heaven, conquer ghosts, kill tigers, fight with giants ; and, finally, find partners, with whom they set out in search of new adventures. These are the leading features of all the Siamese romances. The authors are less anxious to relate than to describe ; therefore they take every oppor-

tunity to depict the places and scenery where their hero is found, so that the continuation of the narrative seems almost forgotten. It is in this art of descriptive poetry that the Siamese excel: their descriptions are truly grand and striking, and not surpassed in any other language.

There are books written in a dialect similar to the language of conversation; these are very few, and little esteemed by the people: they are generally historical, never descriptive. By far the greatest portion is written in rhyme; they are more dramatic than romantic, but never historical.\* They are the most ridiculous fictions, carried through many volumes, without any care to avoid repetition. Amorous intrigues form the general topic of these books; decency is frequently disregarded, and nothing, however shocking, is omitted to embellish the narrative and to interest the passions. They are read in a drawling voice: the perusal of them is, as pernicious to chastity, prohibited to the priests. Of this class are the following: *Pra-ti-na-vong*, *Pra-sú-t'hon-nang-ma-nó-rat*, *Sí-p'hin-kú-man*, *Ma-na-mo-t'hat-pat-va-t'ho*, *Pra-chan-t'ha-kú-man*, *K'ho-bú-t'hon*, *Chan-t'ha-krop*, *Seng-pra-chan*, *Pra-pa-t'hom-ban-t'hon*, *Sa-mút-chin-k'ha*, and *Seng-na-rong-chít*.

Of a different nature is another class of works, exclusively romances, and the most numerous of all; the greatest of which consists in the delineation of natural scenery, by corresponding forcible expressions. A tempest will be described by the most harsh sounding words in the language; female beauty will meet an equivalent number of the most melting expressions. Nothing surpasses the description of human passions, for which the language is so copious in expressions: rage, love, pride, contempt, are represented with the greatest truth, even by the sounds of the words chosen for the purpose. There is scarcely any thing historical in these books, but the whole is a continuation of poetical effusions, for the connection of which a tale is kept up. The following are of this class: *Pra-sa-mút*, *Lak-sa-na-vong*, *Pra-pai-mă-ní*, *Pra-t'ham-ma-ha-ka*, *Lín-t'hong*, *Pra-ma-lay*, and *Nan-t'húk-pí-lat*.

Those works which the Siamese sing in their plays, keep in diction a medium between the language of conversation and that of the books above-mentioned. The most famous of these are the *P'hrăh U'norút*, and *Enan*.

There exist many works upon medicine; some upon physiology, physiognomy, and astrology, and a great multitude upon religion. None of these are well executed, but rather puerile. Grammatical works of their own are entirely unknown, and no scientific work has ever made its appear-

ance. Though there are at *Bangkok* some royal professors of the language, literature is by no means encouraged, nor is any preferment bestowed upon those who excel in it. Even works of fiction are in this age no longer multiplied; among the myriads of priests, there is not one who could be styled an author. Thus the state of things must remain till the Almighty hand of God promotes among the Siamese the saving knowledge of the Gospel, and gives to their mind a new impulse.

### SPECIMENS OF SIAMESE STYLE.

#### No. 1.

“ *Nang sú sú.*” Books in rhyme.

“ *Pra su tonie mah nura.*” Vol. I. page 1.

#### A NARRATIVE.

“ K’ha k’ho bung kom	Yok kon pra nom
Pra nok bautah mán	Som det chäh
Pra chaou an kow	Sú ne phan
Prot sát song sán	Paun chäk lo ko
Vae kún prah pút	Ah seip hők búre sút
Nap neuwa ha sí	Wy pra taum
Saum seip pat anme	Yá kún seim seip se
Paén te na massah kan	K’hún biddah mo daun
K’hoon krú pae hak saum	Hoo pacha a chan
Yoh kún wy sin	Kun sin kun taun
Koh k’hlan taun raun	Sú tún ma nu rah
Ruang row taun ne	Taun wy ballú
Taun pú tde kah	Raou bú t’hú chaoun
Meút moun nak nah	Dy fang taum mah
Tseng wo ruang kwan	Pra hong sát saddah
Set cha pae mak ah	Cha tu won raum
Pek k’hunung kra san	Ma tu kaum
Sah-vo-rat tún t’haum	T’het sah na pret praum.”

#### Translation.

“ I beg to make my obeisance, raising the hands, joined, prostrate, adoring God, most high, eternal—have mercy upon the beast, commiserate me when I leave the world. I pay respects to BUDD’HA, fifty-six times blessed; I raise the hands over my head, I adore the grace of the holy books, of which there are thirty-eight,—in which the adorable

mercy is fourteen-fold. I reverence the kindness of father, mother, and the teacher of letters, a clever doctor. I raise the hands, and make my obeisance to all; the favour of all together,—and to thy grace I beg leave to speak about the knowledge of Su-tem-nanu-ra, and of this history. I pay respects to the religious book, which is according to truth. I am stupid and exceedingly dark. When I shall hear religious books, I shall know historical facts. The most high shall go to dwell in the temple of the disciple, and approach the illiterate, so that he can speak, investigate, and shew benignity."

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No. 2.

"*Nang súhan.*" Reading books.  
 " *P'hra sa mút.*"—Vol. III. page 30.

A ROMANCE.

" Bât déu chae pen sae pe rú rin krah chen faung f'húm fae krae chae daup plaing rah graupdaup pae daung tohae ta vin rip t'hae yan pan mah nae makin ah súrin lae loet kra doet taum haun prah vat mak meit pen mok pa yah um ap din fah nah sah nam mae hen hon soay you dang yum yam pedah chom ngaum kwat kwang pra seng song pen lom pat haut enah krah peuah un aun ku say soon pri so sah pahra hong mekra den hen deung prah súri yong chak krah pong nyeuk mae prah tae plaun cho ro rop ah súri."

*Translation.*

" Immediately he was angry, he raised the dust, the fire was scattered and extinguished. Being extinguished, he went away with indifference, and suddenly, hovering about, he entered a cloud. The giant, making grimaces, looked about, started up, and followed, and read a prayer, while the cloud became dusk as in twilight. Striving to grasp heaven and earth, cursing, not seeing the course of the sun, which was almost darkened. A fair one waved his sword, the wind blew, and the perspiration rose on his skin, and he began to faint. In the midst of the trees of the forest he lay exhausted, the cloud vanished, the sun and moon appeared, the mighty resolved in his mind to surround the giant, and looked towards him."

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No. 3.

" *Prah ronah rú.*"—Vol. VI. p. 1.

A DRAMA.

" Menya nan tschang chaum núun nang úsah faung nang sú pah lak kullah yak ouk naum prai yot fah yah tshai hai me gwum yin de pen te sút nounge nút pim pún pit set mai dang dai haen k'hah pra song chae mah teit nai daung neit kullah yah prok kú saum nun doon daun cheit tshing hai seng peit sah vaet pen nak dóu tey van ai ya tshun laung mah vout sa nah tsah kú kooun kundaung k'hái o num sú haum reit maun sung deong

tschei rit save sun ko sún saun so kah tsha baun kah lah yah tschun chom pe raung tschai tscheing vauh pét sú pah lak kun tah tschang neú nah vae cha pen tscha hai tschong veng veng hők heun taum neun pai vaat rúp púvah nae mah baut ne."

*Translation.*

" Then the fair and beautiful lady УСАН, hearing the lady her governess uttering the name of the mighty in heaven, comforted her heart, and roused her to exceeding joy. The dearly beloved and beautifully fair appeared to see the prince, who came to fix the endeared in the apple of his eye. On account of this heroic action the people were dissatisfied; but she was excessively precious to him, because the blessed angel had descended and had caused them to be united. He took the holy wonder-water, eagerly sprinkled it on the breast of the wounded, troubled, afflicted, dejected, and mournful spirit. The lady was highly delighted, and rejoiced, and said, ' Why, Lady-governess, do you tarry? You must ascend and suddenly start away,—the image of the prince has just appeared.' "

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No. 4.

A translation from the Palí into Siamese.

*Tschow kah chow tú.*

A RELIGIOUS WORK.

" Sa t'hí p'hu dae me panyu pút sa tak sa prak krai sahras na kom rak sah sin la pen nit tsah sin lo taung yew nai tut sah kú soun lak kaum mah baut sip p'hra kun taung yew nai ka see p'hrah kun lay p'hra tsac baup taum sip se toh p'hra tsch tsack hah kú saun tah tsa kom ma bót sip p'hra kaun tschaddai tschen vah pú naun me sah te paun ny a haup p'hra tú tschě tú rah lai seah dai maun kaun pú haum ko tscha bai nah pae sú sah vaun som bah de p'hra ne pah nah som baut te pem aun teing tey ley."

*Translation.*

" Blessed is he who has understanding, and who keeps and observes the inscrutable God, and always obeys his commandments; remains stedfast in virtue, and the observance of the ten precious things; remains in the four rites, and exposes impiety, and publishes openly vice, wickedness, and the ten profanations. A man of this description can be called truly wise and prudent. He keeps guard at the door against all blasphemy and folly, so that he may be established. Such a man, in future, will go to heaven, so desirable to the benevolent God. This is true and certain."

No. 5.

PALI.

*Chit taum naun.*

MORNING AND EVENING PRAYERS.

Sak kay tah may chah rú pey ke le sit k'ha rah ta tey tschim tah le kay hwuy mah nay le pey ra tay cha ka may tah rú won nah ka ah ney pey mah ke tey hú ma cho yun chú tey var cha lah ve sah may y'kah naun toök sa tey hey yaung múne mah cha nang sa vant cha rú may sú nan tük."

*Translation.*

" Give us, who are strangers, to know and understand the inconceivable mysteries, which are higher than the sun and moon and all the angels together. Redeem us all together from all evil, that which is hidden, as well as that which is well known."

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No. 6.

*Tawn ra rak sa p'hra acha rí púi say.*

A WORK ON PATHOLOGY.

" Ko me lung te hai pen para deck te me hauk kome mun hai heen sai ei vien na múah laung te hai laung t'haung hai rahk lom p'hlow laung hai seip keng kah daung pún how te laung hai seo túyah sarah paung túwah laung tú hai chuk hok kang yew hai kaut ok kan toe mun un dai koh leng yew hai toe laung te hai túwah keng ne peit hai kun raun tow kú me laung te heu tein mú yen me chep mán hai pen pai pen lai pra kun."

*Translation.*

" Frequently sickness makes one costive, so that there is no discharge, and causes hardness of the bowels, flatulence, dizziness and darkness. It frequently occasions dysentery, vomiting, wind, and emptiness; often produces itching, and constriction in the legs and feet, as if one had beaten himself with wood; sometimes destroys the whole body with the limbs, brings on colic, hardness of the breast, and causes obstruction in the chest and the larynx, makes the body red and distorted, and the countenance full; frequently disables the hands and feet, and occasions many wounds."

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No. 7.

*The Acts of the Apostles, c. iii. v. 1—7.*

As translated by the Protestant Mission in Siam.

" Nai kalannan Paytro kap Yohan k'heun pai vechān kaninot pavānah pelabai sam mong lay lang kan t'he ngoi tayrek kran may deng t'han pú seng kaou bēk vai

t'hūkwan nă prattu vuhang chenwa prattu ngâm kotan taypú kow pai nawúhan layö chinghan Paytro kap Yohan tchăkowpai tivihan díunan kotan layö Paytro kap Yohan klowwa kamen dú row ne t'heût ching mong dú tang song koíta rap tan nang sun Paytro chingwa ngûn tong row komaimí t'ha rowmí yew kocha hai tan tan bechächenwa Yaysú Chrisăto chaou Natzaret lukeûn pai ching yit owmen sai pai yung kûn kunan fa tin ta tûn ko k'heng reng."

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No. 8.

Extract from the Roman Catholic translation of the Mass Book.

" *Bot P'havana p'helaxan. Bot noi*

" *Hai vai namasacan P'hva lei t'havai tua.*

" O p'hva: O chau kpey wop-nop-sop vai namasacan p'hva: ong p'hva p'hu peu lí thiang t'hu tu phu diad dai phvadae, sat'hanseng fa acin lu savap'ha ama tu plau pen chau kí t'hong lai kpe k'hó sealong Pme dai sang kpe malí phvod panja lu chai cha dai vuchue lí vai chau p'hva: ong dai pvod lu'at sau kpe tu nai clang na y pvat'het p'hon chai mu't vuchae sam p'hva: ong pho lu luc lu su'ng luc p'hva: ong p'hva: Jesus chau dai long ma vap peu k'hon lam bac tai kú k'hai hap manut t'hang lai nan p'hva: ong dai pvod kpe vu lí xu'a lu p'hung p'ha a sai p'hon chai bap k'han pen christang luc p'hva: sam vap savuci k'huam bovom ma suc duai p'hva: ong peu xua udon."

*Translation.*

" MORNING PRAYER: A short section.

" *Let us adore God and surrender ourselves.*

" Oh ! Lord, oh ! God, receive our homage and adoration. Thou art the living, true, and only God, who hast created heaven and earth, and all things, out of nothing. Thou art the Lord of all. I praise thee Grant me understanding and an intelligent heart, and love towards thee, oh ! gracious God. Thou hast chosen me from among the heathen to forsake darkness. I trust in the Trinity, Father, Son, and Holy Ghost, who are one God ; and I believe that the Son of God, the Lord Jesus, descended, became man, suffered, and died, for the sins of mankind. The Lord can forgive my wickedness, and vouchsafe deliverance from sin to me, who am a Christian and a child of God, so that I may enjoy eternal happiness, for the Lord's sake."





Nº 6.

Part of a Work on Pathology. (P. 303.)

ก็มีลมที่ ไหลเป็นพริ้วๆ ที่หัวออก ก็มีลมที่ไหลเวียนใน ไหลเวียนใน  
 ๓๓ ลมที่ ไหลลงท้อง ไหลลงมดลูก ลมที่ ไหลขึ้นบน  
 ๓๔ ลมที่ ไหลขึ้นในหัวใจ ลมที่ ไหลขึ้นในสมอง ลมที่ ไหลขึ้นใน  
 ๓๕ ลมที่ ไหลขึ้นในกระดูก ลมที่ ไหลขึ้นในเนื้อเยื่อ ลมที่ ไหลขึ้นใน  
 ๓๖ ลมที่ ไหลขึ้นในเส้นประสาท ลมที่ ไหลขึ้นในผิวหนัง ลมที่ ไหลขึ้นใน  
 ๓๗ ลมที่ ไหลขึ้นในอวัยวะต่างๆ ลมที่ ไหลขึ้นในอวัยวะต่างๆ ลมที่ ไหลขึ้นใน  
 ๓๘ ลมที่ ไหลขึ้นในอวัยวะต่างๆ ลมที่ ไหลขึ้นในอวัยวะต่างๆ ลมที่ ไหลขึ้นใน  
 ๓๙ ลมที่ ไหลขึ้นในอวัยวะต่างๆ ลมที่ ไหลขึ้นในอวัยวะต่างๆ ลมที่ ไหลขึ้นใน  
 ๔๐ ลมที่ ไหลขึ้นในอวัยวะต่างๆ ลมที่ ไหลขึ้นในอวัยวะต่างๆ ลมที่ ไหลขึ้นใน

Nº 7. Part of the 3<sup>rd</sup> Chapter of the Acts of the Apostles, as translated by the Protestant Mission in Siam. (P. 303.)

๑ ในกาลนั้น เปโตรกับโยนาธาน ขึ้นไปวิหารทำนุภาวณ เสด็จ  
 ๒ ไปที่วิหาร ๓ เสด็จมาขึ้นอยู่แต่แรกครั้งนั้นเอง ทราบซึ่งเขาแบก  
 ๔ ไม้ทูลกัน ๕ ณะประสูติวิหารขึ้นประสูติตาม ข้อที่เรากล่าวไว้ในวิหาร  
 ๖ แล้วจึงเห็น เปโตรกับโยนาธาน จะขึ้นไปวิหาร เดียวกันจึง  
 ๗ ข้อที่ ๘ แลเปโตรกับโยนาธาน กล่าวหา ว่าไม่ได้อ่านนี้เกิด ๙ จึง  
 ๑๐ ของบุตรสองคนอยู่ทำนุภาวณ ๑๑ ลมที่ ไหลขึ้นในอวัยวะต่างๆ ลมที่ ไหลขึ้นใน  
 ๑๒ ก็ไม่มี ที่เรากล่าวไว้ให้ทราบ ทราบโดยข้อเขียนที่เรากล่าว  
 ๑๓ เรากล่าวขึ้นไว้ ๑๔ จึงขึ้นตามข้อที่เรากล่าวขึ้นนั้น พึงทราบตามข้อ  
 ๑๕ เรากล่าว ๑๖